



BLD WASHINGTON
BUKÁS-LOÓB SA DIYÓS
COVENANT COMMUNITY

SERVING THE WASHINGTON, D.C. AREA

COUNSEL

Stay Awake

Theme: We stay awake and are vigilant for the Lord's second coming when we seek to know and follow God's will.

Word: Wis 6:12 -16/ Ps 63:2,3-8;
1Thes 4:13-18; Mt 25:1-13

Order: *“Therefore, stay awake, for you know neither the day nor the hour.”*
(Mt 25: 13)

(BLD Global Community Reflection for Nov.2011)

Reflection:

Serendipitously, the Church has associated the end of liturgical year with the month of November - a time to remember the dead and also a good time to examine how well we have done with our own lives. The order for this month is *“Stay awake, for you know neither the day nor the hour.”* (Mt 25:13) As Christ's disciples, we are exhorted to prepare, and to be vigilant for the second coming of the Lord.

The Theme for the first week is: **We stay awake and are vigilant for the Lord's second coming when we seek to know and follow God's will.** This week's parable tells of two types of bridesmaids: the wise and the foolish. The foolish ones are excluded from the wedding feast and remain shut out in the dark. We may consider this

an excessively severe punishment, but the parable is not about the last minute rush or dash to catch up, or as in the case of the foolish bridesmaids, a last minute effort to secure extra oil for their lamps, but about how we view the invitation for us to take our place in the kingdom of God. Admission to the banquet of eternal life should not be taken for granted. Christ teaches us through this parable that the day of the Lord may come suddenly, like a thief in the night. And Wisdom 6:12-16, tells us that we should put first things first, making our first priority the pursuit of what matters the most.

In this world of uncertainties only one thing is certain – death. We do not know the day or the hour of this appointment we cannot cancel. Hence we focus on what is important in our life. If we live with no thought about what direction our life is taking, death may catch us unaware with no oil for our spiritual lamp. Are we prepared for the Master's return? As we advert to death and dying in November, may we come to see that every day is grace – the more time to know Jesus more fully. And when the Lord comes, may our lamps be burning brightly to illuminate Christ, the Bridegroom, and we have sufficient oil to keep the flame burning all the time.

The second week gives us another sobering parable, that of the talents and how three individuals deal with them... This week's theme is: **“We stay awake and are vigilant for the Lord's second coming when we make good use of the gifts and talents given us for the glory of God.”** This parable is about judgment and accountability. There is a side to us which identifies with the insecurity of the man who is severely punished for

his laziness in not wisely using God's gifts. The gospel is a forthright reminder that the gifts of God are not ours to dispense with as we please. Neither does it suffice to hide them away, leave them unused or allow them to wither. As Christians, we are stewards of whatever gifts we are given, and we are expected to make full use of them for the glory of God, perhaps through the BLD mission. This is a call to be energetic and active in living the gospel.

The first reading from the book of Proverbs extols the gifts of the virtuous wife, not in spectacular deeds but in small, yet meaningful actions like caring for a spouse, managing a home and keeping a family together. It is in making the best use of the 3 T's (Time, Talent & Treasure) that we can serve God completely and diligently. When shared with others, these 3 T's are the way to offer back to the Father what he has given us. Jesus teaches us to live in a fruitful manner because each of us is accountable to God as stewards of his gifts. We pray for the grace to choose well and prepare well for the day we know will inevitably come to us all.

The last week of the month, we celebrate the Feast of Christ the King, the Good Shepherd of all the earth. The feast brings the church's year to a close, and with it comes as the reminder that the cycle of our own lives here on earth will also reach its completion. The end of the year is review time and gives us the opportunity to take stock of our lives as individuals and as members of God's community. This week's parable of judging the sheep and goats takes on exceptional importance as a metaphor for the final judgement and presents us with choice of being for or against Christ. There is no in between. God is going to judge us on the works of mercy we perform in response to the poor. Our theme for this week is **"We stay awake and are vigilant for the Lord's second coming when we respond to the needs of the poor."**

One thing is certain, there will be no excuses on the last day. *"Whatever you do to least of these, you are doing to me, what you failed to do for them, you failed to do for me."* These words are

both disturbing and comforting because they give us proof of how much we love the Lord.

As the world around us is placed into our hands in trust and stewardship, Christianity lays the burden on us, as in Matthew 25:35-36 ***"For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me."***

Aside from helping provide such basic necessities as those mentioned above, we, in the Community, are challenged to do even small intangible acts of mercy, including giving words of encouragement, acknowledgement and recognition to the deserving, smiling and greeting the poor to convey to them a sense of warmth and acceptance, and to make them feel valued. Christ, our King and Good Shepherd will become real when we reach out and show our concern for the welfare and dignity of the least of our brethren. Let your heart be your guide in sharing of your time, talents and treasures with those of the less fortunate. When all is said and done, what really matters is your answer to the question: "Have I done enough? Have I been Christ to others?" The answer will tell you the truth about yourself, the depth of your faith, and your eternal destiny.

The month of November is a good time to reflect upon our end, not as gloomy preoccupation with death, but an appreciation of life with a healthy dose of Christian realism. It is also an opportune time to see the areas of possible change and improvement, and the missed chances and opportunities we have to take action now, working with God's grace for the establishment of his kingdom. This month leads us to Advent - a time to prepare for the coming of Christ.

Directions:

1. Be in the state of grace at all times by regularly going to confession and receiving Holy Communion in anticipation of the Lord's coming.
2. Meditate on God's word and do acts of mercy.

God's Promise for the Week

"We who are alive...shall always be with the Lord." (1 Thes 4:17)

Sacrifice, Offering and Thanksgiving

The new translations of the Suscipiat, Preface and Sanctus invite us to deeper participation at Mass.

by Archbishop Alfred C. Hughes

Editor's Note: This is the fifth in a series of articles on the *Roman Missal* in anticipation of the new English-language translation, effective in the United States beginning Nov. 27.



Most of the changes to the translation affect the prayers that the celebrant offers. But there are a number of smaller adjustments that involve all of the participating faithful. These modifications are intended to make the texts of the prayers more accurate in doctrine or more sacred in expression.

For example, the prayer that concludes the preparation of the gifts, or the offertory rite, will invite us to pray that “the Lord accept the sacrifice at your hands” — the hands of the celebrant — “for the praise and glory of his name, for our good and the good of all his holy Church.” Notice how this makes clear that each Mass has a threefold purpose: we offer the sacrifice of Christ so that the

Lord may be better known and praised (worship), so that our own good may be realized (salvation) and so that holy Church as a whole will benefit (the Church being most herself at the Eucharist). In the previous translation, the word “holy” had been omitted. The restoration of that word reminds us that the Church is holy because her head, the Lord Jesus, *is* holy and wants us to *become* holy in him.

The Mass then proceeds to the Eucharistic Prayer, wherein the sacramental re-presentation of the Lord’s sacrifice takes place. The Preface of the Eucharistic Prayer offers praise and thanksgiving to God: “We lift up our hearts to the Lord!” In the new introductory dialogue, we will recognize one change for the faithful: When the celebrant invites, “Let us give thanks to the Lord our God,” the response will be: “It is right and just.” This is a more faithful rendition of the Latin and captures the truth that our worship is not optional; rather, we owe worship to God in grateful love for all that he is and does. This is why participation in Sunday Mass is a serious obligation.

At the conclusion of the Preface, we are invited to pray: “Holy, holy, holy Lord God of hosts” We move to the most sacred part of the Divine Liturgy by expressing awe and reverence, just as Isaiah did in the presence of God (Is 6:3). Note the small change in that we now call God the “Lord God of hosts,” instead of “Lord God of power and might.” We are not proclaiming here attributes of God (power and might), but are joining with the hosts of angels in heaven who adore, worship and praise the Lord. Even while here on earth, we are participating in heavenly worship!

At first, we may experience these modifications as annoying since we generally dislike changes to our routines in life. But each change has deeper significance for faithful and sacred worship. Obviously, it is going to be necessary for both the priest celebrant and the participating faithful to rely more closely on liturgical aids to learn these new expressions, but the Church invites us to listen attentively to the prayer texts. They can help us to realize the principal purpose of the liturgical

renewal proposed by the Second Vatican Council that our participation be more active, conscious and fruitful. It will be active if we are truly seeking to enter into the mystery that is being celebrated in the Eucharist. It will be conscious if we are growing in understanding and internally engaged. And it will be more fruitful if we progress in virtue in daily life as a result of our participation in Mass.

Archbishop Alfred C. Hughes, emeritus of New Orleans and a member of Baton Rouge (La.) Council 969, serves as a member of the Vox Clara Committee, which was formed to oversee the new English translation of the *Roman Missal*.

Source:http://www.kofc.org/un/en/columbia/detail/2011_10_roman_missal.html

November Calendar:

- November 04 - First Friday Mass/
Mass for the Dead – BLD
Members and Relatives
- November 11 - Praise & Worship
- November 18 - Praise & Worship
- November 25 -Thanksgiving Mass

Community Calendar:

- November 11-13, Marriage Encounter No. 12**
Hilton Hotel, Dulles, Virginia
- November 19, Feed the Homeless**
Virginia
- December 16, Christmas Mass/Party**
Venue - TBA
- December 17 – Feed the Homeless**
Virginia

Love Offering:

- October 07 - \$ 818.00
- October 14 - \$ 832.00
- October 21 - \$ 845.00
- October 28 - \$ 959.00

Teaching Schedule:

November 11, Friday
LESSONS IN FILM: Spiderman
For John6 & Youth
8 PM - 11 PM
Our Lady of Victory

November 19, Saturday
CMP1: Christian Speech
CMP1: Christian Discipline
for LSS#10 & older classes
9:30 AM - 12:30 PM
McCarrick Center

November 19, Saturday
Basic Bible Study
for LSS#11 & older classes
1:00 PM - 4:30 PM
McCarrick Center

November 20, Sunday
CMP2: Handling Conflict
CMP2: Fraternal Correction
for LSS#9 & older classes
1:00 PM - 4:00 PM
McCarrick Center

Reminder:

Please sign in and wear your BLD IDs during Praise & Worship and Community Functions.